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VI.—ΠΑΡΑΛΟΥΣΘΑΙ IN ARISTOPHANES' ANAGYRUS
FR. 55 K.

Twice in his lost plays Aristophanes employed the unusual composite *παρалоῦσθαι*, which he probably coined himself (it is cited for no other author), once in the *Tagenistae* (*παρалоῦται* Poll. 7. 168 = fr. 524 K.) and once in the *Anagyrus* (fr. 55 K.). Its use in the last-named play gave rise to an ancient comment which is preserved in Photius and Suidas (in an abbreviated form in Hesychius) as follows: *παρалоῦμαι' παροιμιακῶς. εἰώθεισαν γὰρ πρότερον ἐν τοῖς βαλανείοις οἱ πλούσιοι παρалоεῖν τοὺς πένητας. 'Αριστοφάνης 'Αναγύρῳ' "ἀλλὰ πάντας χρὴ παρалоῦσθαι καὶ τοὺς σπόγγους ἔαν".* This quotation from the *Anagyrus* is in turn explained as follows, in the usual scholiastic manner: *οἷον συνεισιέναι τοῖς πλουσίοις, ὥστε μὴδὲ σπόγγους φέρειν, ἀλλὰ τοῖς ἐκείνων χρῆσθαι.* Bergk (in Meineke), Dindorf, Blaydes, and Kock all treat the quotation as complete and as forming a single Eupolidean verse. Kock alone attempts to explain its meaning, and Bergk alone frankly acknowledges that the passage is obscure.¹

It is a singular fact that no scholar, so far as I am aware, has drawn attention to the noticeable lack of harmony between the quotation, as it now stands in Photius and Suidas, and the explanations, manifestly based upon the passage in Aristophanes, that precede and follow the quotation.² To the ancient grammarians the gloss *παρалоῦσθαι* seemed to be a proverbial expression. Characteristically they sought the origin of the proverb in an *ἔθος*, and the passage in the *Anagyrus* appeared to supply

¹ Kock follows Bergk in citing under the same number, as belonging to the same passage in the *Anagyrus*, a reference in Eustathius (1604. 18) to a certain article used in bathing as a substitute for the sponge, but both of them neglect to quote the pertinent portion of the Eustathian passage. From Eustathius it appears, as Blaydes justly observed, that the word used in the *Anagyrus* was *σπαρτίον*. This should be listed as a separate fragment, for the word was not used in the passage which Suidas and Photius quote, though it may have come from the same neighborhood.

² Dindorf in the *Thesaurus* expresses the opinion that the first sentence (*παροιμιακῶς τοὺς πένητας*) should follow the quotation, as being in explanation of it.

the necessary details for the construction of the *ἔθος*. Since this passage furnished the sole evidence for the "custom", we are of course not bound to accept the explanation of the proverb if the passage really gives no authority for it.¹ We are first told that "in former times (referring, of course, to the time of Aristophanes) the rich used to *παρалоῦειν* the poor in the public baths". In the quotation which follows as a witness to the *ἔθος* nothing is said about either the rich or the poor, but only that "*all* should *παρалоῦσθαι* and never mind their sponges". It would seem either that the full context required for the confirmation of the preceding statement was not quoted by the author of the article, or else that a portion of the quotation originally in the article was omitted by the epitomizer or by a copyist of the work from which Photius and Suidas drew. That the latter inference is correct is at once apparent when we read the interpretation that follows the quotation: "Equivalent to saying that they should go into (the bath) with the rich, so as not to be obliged even to bring sponges, but to be able to use theirs". From this interpretation we cannot avoid drawing the conclusion that in the original quotation there was not only a reference to the rich, but also a verb equivalent in meaning to *συννείσκειναι*. If this is so, there was also a reference to the poor, and the whole quotation furnished, or rather seemed to furnish, a complete illustration of the statement of fact given, as an explanation of the origin of the proverbial expression, at the beginning of the article.

For so serious an omission an epitomizer or a careless copyist is more likely to have been responsible than the first author of the article, and the omission is not likely to have been intentional, but caused rather by an inadvertence of a mechanical, scribal, sort. The explanation which suggests itself is that, between the beginning of the quotation and the verb *παρалоῦσθαι* (which furnished the lemma), the verb or participle intervened which is represented in the paraphrase by *συννείσκειναι*, and that this verb or participle was perhaps initially similar to *παρалоῦσθαι*, for example *παρалоῦθειν*. On this assumption it is a simple matter to supply from the article as a whole the gist of the original quotation, though of course the forms actually used by

¹ But see Kock's interpretation, referred to below. On the large proportion of such notes, purporting to give *ιστοριῶν ἀπόδοσις*, that contain nothing but inferences from the text, see Rutherford, Chapter in the *History of Annotation*, p. 387.

the poet, apart from those which are preserved intact, are beyond our reach. The thought, at any rate, certainly was: ἀλλὰ πάντας τοὺς πένητας χρεὶ, παρακολουθοῦντας τοῖς πλουσίοις εἰς τὰ βαλανεῖα, παραλοῦσθαι καὶ τοὺς σπόγγους ἔαν.

The words which the editors have given as a single verse were, therefore, not originally so written, for between ἀλλὰ πάντας and παραλοῦσθαι must have stood the subject of the infinitive, defining πάντας, and the clause in which the poet explained the means by which the desired result, παραλοῦσθαι, was to be attained. However, though the Eupolidean verse is broken up, yet the unmistakably Eupolidean character of the last five words, which are probably preserved in their original order, furnishes sufficient evidence that the passage was written in this metre. Its use in the parabasis of the Anagyrus is attested by fr. 54 K. The words fall readily into Eupolideans, as for example:

ἀλλὰ πάντας, φήμ' ἐγώ,
παρακολουθοῦντας μετὰ τῶν πλουσίων ἐκάστοτε
τοὺς πένητας χρεὶ παραλοῦσθαι, καὶ τοὺς σπόγγους ἔαν.

It is obvious that the poet is proposing an innovation,—that the poor shall do in future a thing which they have not been in the habit of doing. The ancient grammarian, we see, had no warrant for deducing from this passage the existence of so absurd a "custom" as the bathing of the poor by the rich. It is obvious, again, that the poet is suggesting in mock earnestness a preposterous arrangement which is to prove to the advantage of the unwashed classes. The poor are no longer, for lack of money, to go without baths, as the poet in Nub. 835 accuses the philosophers of doing ὑπὸ τῆς φειδωλίας. The grammarians correctly interpreted the injunction "never mind your sponges" as meaning that the poor are to use the sponges which the rich bring to the bath, instead of their own. We are reminded of the trick which the stingy man in Theophrastus (Char. 30. 8) employed in order to save himself a trifling expense at the bath. Shouting to his slave "The oil you bought for me is rank", he borrowed his neighbor's oil. The well-to-do citizen went to the bath provided with the necessary toilet articles, including soap and sponge. His slave (ἀκόλουθος) carried them,¹ together with

¹ Arist. Fr. 139 K. εἰ παιδαρίοις ἀκολουθεῖν δεῖ σφαῖραν καὶ στλεγγίδ' ἔχοντα, Luc. Lex. 2.

the fee for the *βαλανεύς*. The fee was of course the heaviest single item of expense.¹ In order to get out of paying it the shameless man in Theophrastus (Char. 9. 8) dips up his own water from the *λουτήρ* and tells the bath-attendant to go hang ; cf. the metaphorical expression Arist. Pac. 1103 *ἐγὼ ἐμαντῶ βαλανεύσω* with the scholium. The rich man was usually attended in public by one or more attendants, and these would naturally assist him at the bath by sundry services. The *ἀκόλουθοι* of course paid no fee, although they too *incidentally* got a bath. This fact, as it seems to me, furnishes the motive underlying the poet's interesting proposal, which is characterized by the same sort of absurdity as is found in most of the innovations recommended in parabases, e. g., Ach. 717 ff., Vesp. 1120 f., Av. 752 ff., Thes. 832 ff. The poor are henceforth to follow the rich into the bath-houses, pretending to be their attendants, and in this way are to get their baths for nothing, without having to provide for themselves sponge, soap, fee, or anything. It is an entirely practicable plan, for all its absurdity, since the presence of an extra *ἀκόλουθος* in attendance upon a rich man would pass unnoticed.

From this interpretation emerges a clear and appropriate meaning of the verb *παρалоῦσθαι*. The active cannot mean "iuxta lavare" (Thesaurus), "bathe together" (L. and S.), "simul lavare (cum ditioribus)", "have a joint bath" (Blaydes). This definition seems to have been framed under the influence of *συνεισιέναι* ; but the preposition *παρa-* could hardly be practically the equivalent of *συν-*. *παρалоῦσθαι* is middle, not passive ; the active, which occurs only in the article in Photius and Suidas, was probably never used in antiquity. The meaning of the middle is "get a bath on the side", "incidentally", or "on the sly", in short "get a free bath". The notion of slyness or secrecy is occasionally found in compounds of *παρa-*, e. g. Arist. Eccl. 226 *αὐταῖς παροψωνοῦσιν*, where the scholiast correctly interprets *λάθρα ὀψωνοῦσιν*, Vesp. 481 *παρεμβалоῦμεν* "slip in parenthetically" (see Starkie's note), and Eur. Med. 910 *γάμους παρεμπολῶντος ἀλλοίου*s "smuggle in alien wedlock" (Earle). But more often the preposition indicates simply an activity or thing that is

¹ Two obols, according to Lucian, l. c., who probably had in mind the classical period at Athens. Starkie ad Nub. 835 states that it was two chalkoi, but that was for the sanctuary at Andania in 96 B. C.; see Dittenberger, Syl.² 658, l. 106.

incidental or extra, as in *παρὰδιδάσκειν* (see Wilhelm, *Urk. dramat. Aufführ.*, pp. 23, 28) and *παρὰχορήγημα* (see Rees in *Class. Phil.* II, p. 394).

The meaning of the passage quoted from the Anagyris is therefore very different from what Kock thought it to be when he surmised that the poet seriously admonishes all the citizens to revive "*antiquum illum lavandi morem*" of the good old days, when "*qui lavabantur alter alterum adiuvbant, pauper divitem, dives pauperem, ut spongiis non opus esset*". This particular "ancient custom" is Kock's own gratuitous invention, due to the old grammarian's innocent *εἰώθεισαν πρότερον*. The sponge was not to be discarded, as Kock thought, in favor of the helpful neighborly hand, but the rich man's sponge was to serve for the poor man also. The proposal was for the benefit of the unwashed poor, not of the whole body of citizens. And the whole thing was a joke.

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